

591/children living in the father's parents' compounds without the
593 father who lives separately; one case of a boy living in his
father's brother's compound, without his father who is remarried
and lives in another household (mother is dead). Fratrilocal
sponsorship (three cases) is due to the death of both parents at
a late age in the unmarried individual's life. Adult "orphans"
frequently reside with an elder married brother, who in terms of
his jural authority and as economic head of the household, re-
places the father.

Using Fischer's typology here becomes a real problem. Classifying children as parentilocal or fratrilocal biases the interpretation of the general patterns of residence. In practically all cases, children are sponsored by both parents, but the household in which they reside is a viri-patrilocal homestead. One could as well argue that the children are sponsored not by individual kin, but by a patrilocal household. In this case, patrilocal households will include nearly all of the unmarried population. On the other hand, when a child lives with an elder brother, this man is performing for him the role of father, and fratrilocal sponsorship is not a different type of residence choice, but the incidental effect of an individual's replacement of another man's role.

Residence Patterns for Ex-married People

591/ The case of nepotilocal residence is an interesting one.
605 In terms of Fischer's typology, we have a man living in his
mother's sister's son's house. But from the point of view of this

591
605 man in Aguacatenango, he is living with his brother, because the mother's sister's son is relatively of the same age, and terminologically he is classified as such. From the point of view of Aguacatenangueros, therefore, this man is living in a fratrilocal setting, although not according to the preferential choice of selecting an agnatic kin (i.e., agnatic grandparents or his own elder brother), if the person's own parents are dead and thus are not available.

TABLE 12

AGUACATENANGO RESIDENCE: EX-MARRIED INDIVIDUALS^a

591
736

Living in Type	Cases	Percentage
Fililocal	6	60
Filialocal	2	20
Fratrilocal	1	10
Nepotilocal	1	10
Total	10	100

^aE.g., widows, widowers and divorced cases.

Widows should go back to their natal households except when their male children are old enough to support the economic demands of the family, that is, when the sons can cultivate enough corn for the year's supply. In such cases, the woman holds the property rights of the house, until her children marry, at which time she becomes a widow living in her child's household (fililocal residence).

Fililocality is no exception to the previously stated rules, but the complementary form in widowhood, of primary male

9:Nash

E-5

(1964)

1970

NV9 Tzeltal NV9
Tzo'ontahal

APPENDIX 38—SUMMARY OF SETTINGS, ROLE, AND BEHAVIOR IN RELIGIOUS INAUGURATION

SETTING	ROLE (terms in capital letters refer to groups)	RELATIONSHIP	BEHAVIOR
105 192 554 794 [574] House of kobarria Sacramento, morning of inauguration	KOBRARIA SAKRAMENTU	Ego	Receives guests; sits at first seat on outside wall near door
[604] [605]	NAKAWANEHETIK	Fa's brother and fa's brother's sons	Initiates greetings, sits at head seat
[593] [608] [602] [608]	BALNIALETIK	Sons, sons of campadres, neighbors	Serve liquor, food
	MEPELETIK, women Me'ilk'op, woman speaker	Elder female relative	Responds to <i>nakawane's</i> greetings, orders helpers
	SKOLTAWANEHETIK, helpers	Comadres, sisters, neighbors	Prepare food, coffee
	MARTOMAETIK 3 KOBRARIA TATILETIK NICANILETIK		Eat and drink. Listen to advice of <i>nakawanehetik</i>
Church, morning of inauguration	PIŠKAL, fiscal KURA, priest PAČMARTOMAETIK, new mayordomos K'A MARTOMAETIK, old mayordomos		Advises mayordomos of duties. Divides up candles brought by mayordomos; hands them to new mayordomos